M-377

Tuesday Nov. 13, 1962 Played Jan. 3, 1963

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People in the group tell their general impressions about the reading at the Gurdjieff Foundation; (a lecture on liberation by Mr. Morris and Dr. Welsh)

Q: (Roy Wildes) Should emphasis be on changing ones life or trying to achieve a different level?

A; No interest in changing myself or outside conditions. When I become aware then I will change. Freedom can be attained thru a moment of awareness.

Q: (Suzanne Smith) When I try to work, I shift my identification.

A: But thru the introduction of work elements, I lose my identification. Something sees that I am in prison. First there is a split between I and It and then a directing force which is neutralizer. Neutralizer has vision, the other two do not. Analogy of mother prepring food for child and then mother become child. Neutralizer exists because of Magnetic Center; it talks when I am faced with choice to work or not. Effort to work first appears in the head; the cycle, mind, body wish (feeling). Faculty of observing becomes central point of understanding. Mind is higher force; king, body is servant. First I must see that my centers are not free, I accept it. Then comes wish for liberation. Question as to whether wish comes from sub-center of intellect or from emotional center. When I realize how mechanical I am, I hold my nose. It is fortunate we do not see it all at once because then we would die. Danger in work is that whn I see what is what, I may not know what to do. Necessity of continuing, orf remaining positive. Essential wish is in back of neck, not in head or heart. How laws of higher level effect the lower level we I am opne to that influence.

Q: (Elliot Nelson) When we are free are we in communication with nature? How do we help His Endlessness?

A: When I am free from desire I become lighter. Am in communication with great nature which represents a higher level. First I become aware of myself where I am at present and rise to next level; then I willingly return and participate. Balance and equilibrium; chemicalk and musical examples. One can be inspired by an aim and not identified with it. I help His Endlessness thru Being.

Q: (Lou Castagno) What is relationship between Kesdjan and that What has to be liberated. Can one experience the development of Kesdjan as a conscious impression?

A; What a new-born baby is; how Do Re Mi of Kesdjanand Do of Intellect are developed. Different types of food. The attributes of Sol La Si of Kesdjan in Man number Five. The attributes of Man number Six and Seven. When one says it is like walking on air it is the Kesdjan Body which is functioning independantly of physical body.

Next week we will talk about what to do when one wishes to work and cannot. Think about what you have tried in this condition.

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Who was at the reading? I mean, the lecture. General impressions: How was it? Just in a few words. I ask you this every time. It is not that I am particularly conc erned when I happen to sit there. I am interested in it in a generak way.

Mae Ripps: It did not touch me personally. I could not, maybe once or twice .....? to do with waking up and obserbing myself and, in that way, gaining a certain freedom. And so, I felt much of it was too general for me to apply to myself.

Richard Wachtel: It did not mean too much to me either. ..... ? there was so little in it really. Even tho I tried to pay attention it just didn't register for some reason. And, I noticed one thing ...? of liberation and there was very little said about work....? aware of by the fact that you stress it so much.

Mr. Nyland: This is a group and that is a little bit of a lectur , a large group. You cannot go into too much detail. I agrre with you that they could have indicated a direction.

Richard: They were talking about all kind of things but they never said how to do it really.

Mr. Nyland: I think that is right. Who found the same thing? Who felt that way? Well, you do not have to go into detail to tell to be observant. Altho, last week, we talked about self knowledge which was a different kind of a subject. But certainly, when you want to liberate yourself, or rather, that you become interested in liberation, then you have to indicate also not only why, but why you really want to do it. And then say it, quite definitely, that there is a possibility of doing it. Otherwise, there is no

use talking about it. We usually talk about how nice and wonderful it would be if we could be free. But, if there is no hope at all and if there is too much of saying how difficult it is and that we are not able as yet and so forth, and that we cannot over bridge the interval, I think it would be quite hopeless. Who was better: Dr. Welch or Mr. Morris?

(General answer) Dr. Welch.

Alla Gutoeff(??) He said a few things that were at least beautiful.

MR. Hyland: That is right, I agree. It was very nice and quiet and deliberately built up also. There was a certain sequence in it. Sometimes it was a little too medical but, after all, that is his job.

Barney Ripps: I think Mr. Morris was more to the point.

Mr. Hyland: You see, it is interestin g.

John Marshall: And yet, when he spoke about being awake, he always called it dangerous work. ....?

Mr. Hyland: Well, I think he made a few mis-statements when he was talking about the I being bound, in prison. And really, the idea was to liberate that I, but if the I is bound, who seees that?

John: And then he said that you cannot use control to change yourself. If you want to get away from habits and you do not use control over yourself. how can you accomplish anything?

Mr. Hyland: I do not know how he figured that out. I must say, because I lost him there. And it was not right beacuse some of the statements were really worng. Because, if there is an I, if I call it an I which is still in prison, something of me also has become quite aware that something is in prison. And what is this

when I say that my I is in prison? What is my first I with which I can see it? And then it becomes a play of words because I then may as well say that something that I am, that is, my personality, is in prison and I, being outside, sees it. That has to be the first step. But of course, one can also then satrt to agrue that if there is something that I now call my personality, then something that has a hope of a belief in relaizing that what my perosnality is, that it is bound up, that th, realization is linked up with magnetic center or some question mark in oneself. That could be the beginning of ones I. But, if it is more or less of a similar kind of nature, or even if it is of a different nature, someth ng else must be there that recognizes the difference between the two. By itself, it always has been there. By itself, it will never do it. I found in it much tio much of a contemplation of oneself as one is in thinking and in feeling and saying that it is all worng if I keep on thinking that way without giving an indication of how to introduce, altho they did talk about a moment a couple of time and they did talk about non-identification. The real prupose of wanting to non identify, I do not think they covered.

John: No, just a couple of times they used the word to be impartial. But it is not non-identification.

Mr. Hyland: That is alright, that he used the word impartual. It is right. But what is the motivation of trying to become impartial? And what is the question that I can be on Earth and also liberate myself from a varierty of differernte things without even becoming conscious. If I really grow, when I say grow into maturity, I really become free from lots and lots of things. As I grow older, I have less and less interest in certain things. I say, candy, for instance. Certainly there is a point at which I leave candy alone. There is a

point at which I leave some friends alone. I leave some books alone. I leave some movies alone. And I liberate myself from such influences.

John: But doing it that way is dying.

Mr. Nyland: It is not dying. It is ordinary life, trying to really, trying to become more alive and less bound by such things that I know and my mind is clear enough to say that I ought to do this and I ought to do that. I cannot immediately say I do not have any will power. I certainly go thru life with a tremendous amount of energy. And, if I have an aim in my ordinary life of following up this or that, making money, let's say; and I do it at the expense of a great many other experiences, I can reach a certain point. I certainly am an accomplished man. But, it does not mean that I am free. I am bound by this one thing, but, I surely am free from the rest. It is far removed from the question of first freedom and then becoming harmonious because that is an entirely different kind of direction. But immediately to saywe do not know anything about how to liberate oneself in ordinary life, certainly, we do know.

John: .....? never even realted the idea of liberation to an aim that one may have in relationship.

Mr. Nyland: You do not have to specify it as an aim when it is a relaiztion that one is not free. Then the aim becomes to becpmre free.

John: ...? something has to motivate one to work, to see oneself.

Mr. Nyland: Yes, but, at the same time, if I realize that I am bound, my aim could be to be less and less bound. And this, I say, as I do in ordinary life also. You see, when one does not introduce the difference of levels of being, you really do not get any where. You know, one talks about different conditions in life as they are, and there are a variety of different conditions in

life and improvement in life, andbbecoming dextrous, or any one of hte one, two or three ceneters can be devbloped and one becomes in ordinary life a very good man, nice and kind and all the rest of it, even relgious. But, it has nothing to do with an aim that is to build in oneself something kx else in order to rise above that what we are and, in that, we become liberated. It is the liberation from the human bondage. It is the liberation which has to do with something that is not human so that we then, in becoming free of oneself, we rise to another kind of a level, where also, naturally, certain laws exist. But not thenumber of laws as represented by Earth of 48.

John: ...? When he talked about creating another body of a different material but subject to the same number of laws.

Mr. Nyland: Well, of course, that is not true.

John: That is the reason why /...? less dense but also because of less laws.

Mr. Nyland: When it is less laws it also must be less dense because they cannot get hold of one.

John: But the dame amount of laws but different ones.

Mr. Nyland: Well, one can trhoerize about it.

Roy Walds: I do not want to stray from what you are interested in finding out from people, but I did not go to the reading tonight. ...? about the subject and I wanted to become a little clearer myself about it.

Mr. Nyland: Why didn't you go to the reding?

Roy: ???...the idea of not being able to change either yourself or the forces that affect you, let's say. I mean the idea of not trying to change your life. You just mentioned different levels. ...? what I do when I do little things for the purpose of trying ... a way of freeing yourself from these things that you are imprisoned in?

Mr. Nyland: One is constantly imprisoned by the laws of the body, by the habits of the body, phyically, emotionally as well as intellectually.

Roy: But what I mean, like you were atlking about accumulating a million dollars. Maybe you can change your attitude towards one person. It might be possible. But there are a lot of other things too.

Mr. Nyland: I am quite certain one can change it. Friednships can change. People can have an influence on each other. If I am a father, one can change the attitude towards the son.

Roy: I know, but, if the idea, as I understand it, is to try to acheive a different level of being, it does not necessarily have 6o be a direct attack. ...?

Mr. Nyland: Yes it has to be because you have only that mterial to work with.

Roy: I agree that you canot deny your life. You cannot change it. You have ajob and you have to work and you have to make money and so forth. But, what I mean is in this condition maybe sometimes yo u can be too ambitious. Isn't it more the idea of honestly expressing the diesre and wish in doing small things and observing yourself and so forth. Maybe not by, well, let's call take a person who might be a concert pianist. How can a person try to deal with ...? in trying to be conscious....?

Mr. Nyland: Let's take yu, not a concert painist because we do not know much about that.

Roy: You mean my reactions to epople?

Mr. Nylamd: You see yourself during the day and you see in retrospect how often you have been asleep. You also will probably see that you have made certain attempts to be awake. And that, for the time being, has to be applied to small things becayse you know well

enough that you fall asleep right after you make an attempt to wake up. And it's that simple, isn't it? It is laying on one brick after another, gradually building something that becomes worthwhile.

Roy: Somehow, I am still trying to get clear the idea of taking the emphasis off changing the outside things.

Mr. Nyland: You are not changing anything. You are observing. I am not changing myself.

Roy: Well, things may chaneg outside...?

Mr. Nyland: Of course they will change and they I will also react differently. But I keep on seeing myself as I am. I have no interest to change myself or outside conditions. But, when I become aware, then I change. Because of that. the conditions will change. Because of that, my reactions will be different. And finally in this changing, by introducing a certain from of energy which I do not introduce now, that is, impressions made conscious, because of that, my physical body, emotional center and my intellectual center start to function differently. But I have no interest in trying to define what it is that I want them to change into. I am exposing myself to the effect of something that is of a different nature, a higher nature, belonging to great nature, which are the so-called higher influences, because of which, under that influence, when I become oepn to it, I myself will change as a result of that influence. It has nothing to do with my mind and neither with my feeling. It only has to do that I am willing to expose myself to such an influence. And then, I would almost say, come what may.

Roy: This idea that there are so many forces that we cannot deal with, that maybe on one level it is your reaction to people but there are all kind of circumstances that effect us.

Mr. Nyland: But what have the circumstances to do with it?

Roy: I am only trying to understand inwhich direction one goes and I can only understand it...

Mr. Nyland: Your direction is towards yourself. That is all. There is not direction.

Roy: Because there will always be some cindtion that...

Mr. Nyland: We are not interested in such condtions, neither thinkink about it or feeling about it in the past or the future.

Roy: ???

Mr. Nyland: Yes. I become free at the moment of existence and this is the kind of liberation that is important. Yes, and that is what should have been said: That only at the moment of existing and being awake, that I can reach a freedom that I am looking for. Any other freedom has nothing to do with my life as we try now to understand the ideas of Gurdjieff.

Suzanne Smith: Mr Morris said domething that sounded very interesting and a little frigthening to me: about that which we use in the beginning to free ourselves, where we eventually have to free ourseleves from. I am paraphrasing him.

Mr. Nyland: Yes, I know what you mean. I think I know what he meant.

Sue: Well, I can see that when I try to wake up, what I really do is to try to shift my identification. I am still identifying with something.

Mr. Nyland: Yes, you are identifying now with the wish to work. But then in that wish to work, I introduce certain elemnets that I did not introduce before. It changes me because of the introduction of such elements. And when I change, I also lose my identification with the work as a means.

Sue: But don't I ddentifyy with...

Mr. Nyland: You identify yourself with your attention. But the attention has to be such that it belongs to a different plane. Therefore, when the attention is sent out to try to observe yourself, it has to have certain qaulifications of impartiality, for one thing.

So, something in me starts to observe something observing. You understand it?

Sue: Oh, that's what he was talking about.

Mr. Hyland: I do not think he was talking about it because we are identified with our desire to work. And it only cabe be resolved when I introduce in work the idea and the principle of it. When that takes place in me, then all my identification goes at that memont because I am objective.

Sue: Then it is twice removed?

Mr. Hyland: That is right. That is why I said it is alrightto say that I is in prison. But, who sees it ? It always has to become three. I first talk about the split. Then I talk about the directing force which directs the two to act on each other or, rahter, to influence each other. This becomes the Neutralizer force and that neutralizer force is much closer to I, to reall I, than being the first one which had to do with higher influences.

Sue:But is the experience one of a double separation then?

Mr. Hyland: The experience is this: I become aware of the state in which I am. This becoming aware is now carried out by something that does not wish to be what I am, does not want to be identified with that and tried to separate itself by becoming free from that what it sees. I begin to make a distinction between I and it. But, when I make a distinction between I and it, I being practically the same as it, only in a little different colorsion, it still is human or subjective. Something else of me has to be there which starts to split it up as it were, to separate them. I cann t pull myself out with my own bootstraps. Something esle has to be introduced. But, in splitting myself up, meaning by that: I become aware and I am now open, porous to influences to enter, then, that what can enter, which has never entered beofre, has to be guided. You see,

it is like preparing something, as a mother prepares it for the child with food. The material has to be there by the mother. That is, the mother has to see what material is available and she has to cook it. And it has to be palatable for the child. And who is the child? That becomes the produce of the mother; the food and the preparation of the food, that is real I. So, there are three steps. The separation, for the time being, between I and It. I call it the beginning of I. Something outside which starts to influence both, and keeps the two, one I call the positive, that is, of a higher nature and the other I call my ordinary mundane life, to become as close as they can to influence each other with something of me much more real, which already has the possibility of vision of becoming one. The difference between the neutralizer and the other two forces is that the neutralizer has a vision. The other tow have no vision than only the become of their own force. But the neutralizer sees that there are two forces that could influence each other. And by bringing them as close I can together, I can take this food of ~~mr~~ one, prepare it, make it into different kind of food and then I, as mother, neutralizer, become child.

Sue: Does this neutralizer come into existence after a certain amount of work?

Mr. Nyland: The neutralizer is already there because of magnetic center.

Sue: I have never experienced really what you describe.

Mr. Nyland: I am sure you have experienced this question of yes and no. The question of being confronted with a possibility of trying to be aware or not to be awake. I am sure you have faced that question. When ever you face a task, whenever you do a task for the purpose of waking up, you are faced with this problem: Here I am. I know I am asleep. If I let myself, I will continue to

sleep or I will make an attmept to wake up. I have a choice at that moment because nothing will compel me than only something inside of me and perhaps, as I have said many times, Magnetic Cneter can talk. But it can only express its wish to wake the two forces stay together without touching.

Sue: So, the minute I decide to work, it disappears.

Mr. Nyland: As soon as you work, as soon as you bring about a relationship between the three, it becomes one. This is the deposit for the final I.

Sue: But my effort to work seems to me as tho it is an effort to go with this other force.

Mr. Nyland: The effort to work is first in your head.

Sue: But it is an effort to separate.

Mr. Nyland: It is an effort of realzing that things are not the way they appear to be. It is an effort which includes the realization that when I am this, something else ought to exist which could be free. So, whatever it is that starts in your head, in thinking, and sometimes in your feeling, in feeling about the condition inwhich one finds oneself, after a certain amount of study and after a certain amount of becoming acquanited with what one is, there is a realization that I see things upside down. This realization is a mental one. Now I say, in order to arriv at the point where I can receive food of a different nature, that what I am now has to become open to it. So, my mind now engages my body to be united towrads a common aim. And I bring between my mind womething that I wish to observe, my body behaving, with a wish, which is started with my mind but which now continues in a certain cycle, a circel: My mind, my body, my wish. Out of that, certain things are born which represent being of a different quality. With this being of a different quality, a certain understand starts in my mind. My mind now

becomes more and more separated. And that what was originally nothing else but a faculty of observing, becomes now the central point of understanding, and this understanding gradually takes the upper hand; and again starts in onesmind the same cycle: Mind, become aware of your body with your feeling pusing it and that combination, that becoming one, is food for further development of being. Now, I am saying exactly the same thing as a little while ago about the separation of myself because I do not split my mind into two, than only allowing my mind to function a little differently. The split takes place regarding my body. And I make a definite separation between my mind wanting to become aware of thr existence of my boyd which is the split. Now, the wish, my feeling, functions as neautralizer in trying to bring a relationship between my mind and my body so that it is proper, you might say; so that the mind becomes aware of the exisetence of my body as it is and accepting it. So, all myfeeling does is to help push it along without entering into a partiality.

Sue: By higher force, do you mean mind?

Mr. Hyland: My mind. The higher force is king. My body is servant. It want to work on its own. It does not want to acknowledge the king. I am now talking about a certain possibility for oneself inwhich you know that this question of association and thoughts that take place all the time are nothing else but a lot of sawdust. And that the reality of a mind to function as a mind, as a real menhal process, has to be entirely free from any kind of a feeling. So, it has to start to function in such a way by itself. Then, when thereis something that stays available, it in then under the direction again of what I have called that real I. Then there is a thought in my mind connect4d with observing my body. You see, my mind has to

have the thought first before I put the other part of the machinery of observation inaction. The faculty which is there to be developed, first has to be guided by the part of my mind which is interested in that question. Now, I establish a relationship between a mental process, which I represent by the faculty of being aware objectively, and my body, being under the influene of my feeling wishing this combination as an entity to exist. It is exactly the same later on. If I take my mind and it wishes to observe my feeling center, it is exactly the same.

Sue: But when you spoke of mind, you only spoke of that part that wants to work.

Mr. Nyland: Which is king.

Sue: Because the rest of the mind

Mr. Nyland: Is associative thought and it has no interest whatsoever. It belongs to my perosnality. It keeps on going, the same way as my blood keeps on going.

Sue: So, when you spoke of the body,.you are including the formatory apparatus of the mind.

Mr. Nyland: But I am not asyet observing it. I am observe only my body because that is for me ninety percent of the work. If I know how to observe my body, it will be fairly easy to observe certain feeling processes going on. I also will be able to see certain thought processes going on. But of course, one must develop first something which can really register. I cannot register it any other way. I cannot register it by trying to apply it to a feeling or trying to apply it to a thought. But, my body is sufficiently different from my mind and my mind can have a concept inwhich it is interested and which it can convince the body, for a little while, to become a servant. So, what my liberation is after is first to see how all three

centers are not free. They have a will of their own. They want to behave any way they like without interference. And, I know this well enough the way I habitually, mechanically perform things, both in my feelings and in my physical body; that I can not control any particular thought process for any length of time because it happens to me and the thoughts, wherever they come from - I do not know, but they come. And I can be aware of a number of thought which are extraneous, which have nothing to do with the price of milk and I simply have to accept that that kind of a condition exists. At the same time, in my mind, realizing the condition in which this mechanical being has to live and constantly has lived, and to see how it is bound constantly by/these little desires and wishes on the part of the body or means of my feelings, now becomes interested in liberation; and the liberation from such bondage which I call human bondage. And it conceives of the idea,/thanks to Gurdjieff we talk about because objectivity, then it is possible to introduce something in the mental function that could be called objective. Now, you can say, "I start with a wish." We can quibble about that. I always say, " I start with a wish, that part of my mind which is represented by a sub-center, representing also wishes of my mind. It is not my emotional center. It is something that belongs to my intellectual center because there are three sub-centers. But, I think that is bagging the whole question because I can just as well say that all subcenters of an emotional nature are combined and form again the emotional center. So, I do not think we get very far. There are certain actions or certain feelings that can be traced, let's say, to an instinctive something in my emotional center which I know is emotional and primarily instinctive. And I can say, "Yes, that

is an instinctive sub-center. But I do not, as I said, I do not think it clarifies things very much. I much rather have a wish of myself, wherever it is, of interest in ideas; simply I realize that that what I see is not always the truth. I think this is terrible because if I start to realize that what I have always done and what I have persued and that I was constantly reacting, which was used tonight and very good, constantly reacting to every outside influence, I cannot call myself under control or even my own. I suffer because someone else or conditions effect me and I react in accordance with that kind of an action on me. And I think that is really the greatest realization of oneself. When one comes to a conclusion that one talks like a chicken without a head, that one does things completely mechanically without any further thought, that one all the time wants to ~~xxx~~ rationalize about what is happening so that one is not at fault, and all those little tricks of my personality; when I really come to look at that and I see how this creature behaves, and tries to substitute all the time something else because it doesn't want to see the truth about itself. You see, I want to sleep and I say, "Oh, but I am sick." So, I sleep. You seey it does not mean that I am really sick. Maybe I have a little headache. But it is easier to lie down on the couch instead of taking a bufferin. You see, I have to learn the tricks of myself and, in the first place, my body. When I become sufficiently aware that that body dictates and, at times, can be very good because it does not need my mind. As soon as my mind starts to interfere with driving a car, I will probably run off the road. So, there are certain things that my body does which are perfectly quite alright. For ordinary life, they are alright. But now, when that same kind of an animal has to be used for another purpose and, you might say, as to give up

a certain form of food in order to have that food converted into a different quality of food, the body does not want to give it up at all because it is happy the way it is. And my whole set-up, my three centers, are very happy excepting a little suffering here and there but that does not matter; I get over it. And that one center interferes with another and so forth, I am so used to it. And I really do not care if I can separate my feeling from my physical body. I do not care if I do not know enough about sensing as against feeling. All of that are new ideas and simply when I start to question it, then I see gradually that maybe it is true. I have to question it, It is not always the way I have thought it was, but something quite different. And at time, when I start to realize such a condition, how terribly stupid and mechanical I am, then I hold my nose. But you see, that kind of an experience of really coming to that conclusion that one is that, and that I do not want to see it and that I will have all kind of reasons why I can explain that it is like that and to lose myself in that sense. And, it says in the Bible that unless I lose myself that way, I will never find myself. So, inbetween I lose myself a little bit - I find myself a little bit. But in accordance with the lose I will only find. If it is a little, I will find very little. But if it something that is like a shock or my willingness to sacrifice it, or sometimes like a Penitente who says, "You can take my body any way you like in order to become spiritual." And all of these various things can take place in ordinary life ina variety of different forms. All of that becomes interesting to anyone who has set out on the path of discovering for himself his own mysticism. It is really that what is hiddne for oneself, and one realizes that much is hidden and without ones fault and without having beenable to do antying

about it. But, if a little bit of a veil is lifted of seeing or of smelling or becoming aware of that what really the body is, without any fuss and fanfare and fringes, you know, then, when I am at such moments willing to see myself, then I have an entirely different realization. And with this, very often is born this question: Should I continue like this or can I do something about it? In other words, if I start to realize that I am really bound and it is not a realization with my head but it is a realization with all of my being, then I see myself as I really am and something in me must take place because I could not live with that. I could not live. The realization that ones life is asmuch bound as it is in ordinary human beings, if one saw that, life itself would make me kill myself in order to liberate that life in this way. It is fortunate we do not see it. It is fortunate we do not see it all at once. Gradually the things are sloughed off and I become a little bit more, let's call it, sensitive and I dare to take off a little more; but, it hurts. Just imagine if you take a little bit of skin off yourself and there is the raw flesh and how it hurts. Even the wind would effect it. Catch yourself in a situation, unforeseen, in the presence of other people who start to criticize you and what does one do? But, you see, it is not necessarily this kind of bindage. It is the bondage - let's say, you talk to the landlord and you fly off the handel because he does not furnish you with enough heat. And he has an argument that the windows are open and etc, etc. There one goes. Soemone steps on your toes in the subway who wants to go in first because the subway train is coming. And you say, "Stay away" etc., you know. These are the kind of things that are, for me, my bondages. That is how I find out how bound I am. And I can continue with this bondage for quite some time and it is not

necessary for me to develop a conscience because I can make adjustments. And I can say, "Yes, I have an inferiority complex so therefore so and so can go ahead of me; certainly, he has better brains and he can do this and he can do that. Look at him. And I will be wallflower. And all I can do is when someone asks me to dance, I will dance. Otherwise, I do not put myself in the foreground." And I say, "I do not want to so that because I have a certain honor". And all the junk that one usually parades up in front of oneself in order not to lose that kind of a self respect. And gradually one starts to say, "But also, that is wrong." And ones life becomes very empty because one thing ~~after~~ after another drops off. And I see other people who are also empty. And I say, "What are they? Have they always been empty like that? And why is it that I used to be interested in certain things and I am not any more?" And these are what Morris called the dangers. Because there is danger in work, that at a certain time, that I start to realize what is what; that I then do not know what to do about it. And I have not gone far enoughto know what to rely on. And I have gone so far that I have lost already all kind of mooring. And there I am at sea without a rudder. And that is a dangerous situation because I can be lost and quite possibly never reach one shore or the other. I am spoiled at that time. When I have tasted once, really tasted of what is meant by understanding ones condition, I will never forget it. So, to some extent, it is fortunate that one goes into it gradually. But also, at the same time, one has to keep at it gradually because if I do not do it, if I do not continue, I will drop back within one week more than three months advance. It is necessary to keep on going, remaining interested and at whatever speed it may be - slow or fast, that does not matter, but positive. Because it is the

positive element that after all will save me. The positive element is my head. As one works, that what takes place in ones head gradually goes to the feelings. It is a most interesting thing how gradually whatever was intellectually conceived, gradually becomes something of quite a different nature that you can not define but of which one is very much aware that it exists. And it has a quality of much closer to being, of real interest in that in an emotional sense. That very often, and this one must understand well enough, because when I start to work, I have a thought of wishing to work. The thought now is converted into the actuality of becoming aware. And as I continue to ~~work~~ live, and if I could remain and would remain dependant on the thought process, I would constantly have to have a thought before I could become aware. And that is not right because even in itself as awareness ought to exist without the help of my mind. And fortunately, when I once cross the bridge, that my feelings have become engaged and that I really want to see now, and it is a wish, then that wish becomes so predominating that the other two, my mind and my body, will follow simply because the wish is strong enough. This then becomes the essential wish. And the seat of that, where that takes place, is in the back of your neck. It is not in your head any more. It is not in your solar plexus or your heart. It has joined together and at that point there is a possibility of further development of that entity into higher intellectual center and higher emotional center. It first has to be there and then it starts to (?). It is very interesting how this process of liberation gradually changes a person in such a different way tht you do not even know yourself any more. And therefore, ut us so idiotic to have an idea that I could describe what it is to be liberated. Liberated from what? Ido not know how it is going to be. I do

not know how greenn the pastures will be. All I will say is, "I will want to find out what it is; maybe green, maybe something else." What is my life? I am interested in finding out from my life what it actually is made up of. How it is. How it is related together. How it has grown togehter. How it has become what it is at the present time. And I am willing to take it as it is simply because I do not know what else I could do. I cannot even say, at the present time, I would like to change it into something else because I have no means of defining such a thing. But, under the influence of something towards which I open myself, and under the influence of such higher forces which are around and belong on a cosmic scale or whatever the planetary level, belong to my exis ence, belong to the solar system inwhich I find myself and where I am a human man. Then, simply because of that, opening myself up to that, it is as if snow, that is, my ordinary existence, my bondage, melts in front of the sun. This again is a law. Anything from a higher level must effect a lower level. And then, in the presence of the higher level, the lower level will disappear. And what disappears of the lower level is the laws. But what keeps on going are les and less laws. And it is then as if the 48 laws pair up and become 24. And in that way, they chaneg entriely. They are entirely different laws. We do not even know what they look like because we do not live there. But they are not the laws any more, as it were, destroyed or distinguished. It is not that I take 24 laws off and there are another 24 left. It does not work that way. They are paired. And the particular thing to keep in mind regarding the laws of Earth, is tht they are always negative and positive, good and evil, positive and negative emotionally; all the contrasts.

It is a characteristic of Earth. And that is why when they pair, the positive and the negative now become something else. Under the influence of the neutralizer, which now, because of this putting a little bit of that extra in, as if coming from a higher level, the 24 laws that remain in existence belong to this level and the nature I do not know until I get th planetary that level. That is why it is so important to establish the line which there is as contact between this level and that level. And there is no other line possible than only a perpendicular one. And that line is connected with the moment of living. And the moment of living relates to my impartiality. And I never can be impartial unless I observe. All of it belongs together in one little, you might call it, package. And one can never talk about non-identification or talk about liberation unless one talks about the little package that can be bought, maybe sometimes for two shillings and maybe sometimes for a hunderd thousand pounds. But, it can be bought. It all depends on how much I wish to have; how much thirst I have: how much I am willing to sacrifice for it; how much I realize that I ought to. This is the findamental law of life.

Elliot Nelson: Along this line, how does functioning without desire relate now? Because this is entirely, let's say, from our point of non desire would be to the summit.

Mr. Nyland: It simply is that when I am free from desire, I am in such a state that because of that, I become lighter.

ELLIOT: Are we, at that time, let's say, in communication with nature, at that point?

Mr. Nyland: We are in communication with great nature which represents a higher level. At the point, wI am on this vertical line. Because I have a freedom form my wishes, I become lighter.

Elliot: I understand that. I am after one more point. If we have no desire on this khigher level of being, how do we function to eliminate the desire of our creator?

Mr. Nyland: They are two different things.

Elliot: This is all connected in some way.

Mr. Nyland: But it is a little different. I first have to become aware of myself, aware of my functioning where I am at the present; becoming impartial and, at the moment of such existence, rising to a different kind of level. The second step is that I return, willingly to the first level, remaining no-identified but performing that what I used to do unconsciously, this time consciously. The third is that U try now to introduce in my ordinary life, with remaining aware, with what I have called participation. Certain things I never had my body or my mind or feeling do, I call that experiemtation. Simply this means that I have become harmonious man in respect to conditions of Earth. Now from that, I will again arise to a planetary level. And on the planetary level, there will be exactly the same repetition as what was on Earth. I have less laws. I will be less dense. I will have probably less trouble, altho I cannot judeg about that. But, I have much more insight. And the realiztion that I become gradually more and more part of the existence of All andEverything, willgive me, on the next level of 12, an insight into the possibility of that out of which I came; whi h then has become a unit.

Elliot: But isn't this construed as non-identification in ordinary life in a way? In other words...

Mr. Nyland: As long as you are on this vertical line, you are non-identified.

Elliot: It is even greater than ..?..

Mr. Hyland: Maybe it is. I do not know. I do not ~~know~~ know what the distances are. I think the Earth to the planets is a rather short distance. But from the planets to the sun is a long distance. But I do not think we measure it in that way. And I think that regarding the changes from one level to another, it is not like htis but it is like this. And gradually it is like ..?.. when one note changes into a higher Do an ocatve higher. It simply means gradually. You take in on a violin. ..?.. The vibration changes. In that way, when I do this, it gradually gets higher. But I keep on ..?.. all the time. Because, you see, I talked once about balance, balance between two ~~xxxxx~~points. It has to remain dynamic. It never can be static. But the dynamic quality means that there is a balance between that force and that force and I am here. Take a chemical equilibrium. You change certain condtions. You add certain chemicals. You change pressure, you change temperature. There it goes. If it is ..?.., It is all the time the number of molecules from one side going to the other and from this side going to the first. And the balance remains constantly inbetween dependant on the condition of equilibrium and the condition inwhoih the equilibrium finds itself. If I start to change or, if for some reason or other, the conditions change, I will have to make an adjustment. If I become more susceptible, I have to make an adjustment. If I become m re porous, then many things will effect me which never effected me before. So, by means of that, I c hange my equilibrium.

Elliot: But doesn't this shift from It or personality to consciousness or, let's call it, I for the moment; if you become identified with the I or the conscious principle rather than the personality principle, and try to hold it all the time, you become loss and less indenitifed with life. And yet, you

function instinctively. You go thru the same instinctive motions.

Mr. Nyland: It is true, but I become identified with a picture I have of my I as it is.

Elliot:...?... Well, if it is an aim.

Mr. Nyland: If it is an aim you want to go towards, then you can be on the road and still be effected by the aim without being identified with the aim. You are identified with your wish to walk towards it. It is a different thing. You are inspired by the aim but you are not identified with it. You see what I mean? If the aim comes to me and I am with the aim, then I am identified with it. Then I am bound by that.

Elliot: No, the aim in itself is being or existence per se.

Mr. Nyland: No, there are two aims. One is to beopme what I should be and the other is an aim to wake up. If I wake up, I am on the road to become what I should be. But I can only define what it is for me to be awake. I cannot define what it will be when, after a certain period of awareness, I reach a different kind of a place, a different kind of level. As I have said many times, I will know when I get there but I will not know it now.

Elliot: Isn't it a fact that when you become less identified with your life, you become more identified with your consciousness?

Mr. Nyland: Naturally, but your consciousness has to function regarding something else. You cannot have a consciousness simply by itself.

Ellito: Well, it functions in regard to a physical body.

Mr. Nyland: Whatever it is; it may be Kesdjan Body. You see, whatever the level. So therefore, I say I have exactly the same kind of bonds in principle. And it is gradually changed into more and more understanding, less and less dense, until finally at the higher point of three and the point of six, I said it the other

day: when I reach the point of the solar system, I see the lights of Karatas. It is quite a dufferent thing. Still, I am influenced by it. And I have, because of that, such hope that some day Maybe it is possible to help His Endlessness. But many of these things are just words because they do not mean anything. And I can help His Endlessness by being myself.

Elliot: Does that mean by functioning instinctively?

Mr. Nyland: No.

Elliot: No, I do not mean instinctively. I mean by being conscious and just functioning automatically according to the circumstances.

Mr. Nyland: In becoming one; in becoming harmonious; in becoming an entity.

Elliot: That means you are awake and functioning automatically dependant on the circumstance.

Mr. Nyland: Not automatically.

Elliot: ...?

Mr. Nyland: No. Functionign with the real I; functioning, knowing how to function.

Elliot: In other words, making a choice dependant on the,...?...

Mr. Nyland: Whatever the condition, maybe I go one way or the other, but I am not bound. You see, when I am free, I can choose. And I can go which ever way it is. If I am up on the higher level and I choose to come down even, let's say, as a messenger from above, I come to Earth and I am still free. At any one time, I can go up again after fulfilling certain functions. If one becomes one, in that enetity, that is endless. That is the meaning of endless.

Lou Castagno: What is the relationship between what has to be liberated and the development of the Kesdjan Body?

Mr. Nyland: Well, Morris talked a little bit about air and I wish he had gone more in detail and tried to explain that air already exists and part of the Kesdjan Body exists and that we would not even have our ordinary life unless we had air. So, at the moment of birth, air starts to function very definitely for the formation of something in me which is not only physical body. But it helps then to form in me my mind and my intellect and my feeling center and my sex center. So, when a little baby is/bron, just he has nothing else but the Do Re Mi, that is, his ordinary kind of existence of a little body with organs. But, they are not functioning. And because he then starts to breathe, gradually a certain form of food is entering which will help two ways. One is that it will complete the Sol La Si of physical existence. And it will make the organs with which the human body is equipped more perfect. After, let' say, his eyes start to register, intellect already starts to function a little bit. Pretty soon, they start to talk. They do not have much feeling yet ~~xxxxxx~~ but very soon they will have feeling because they already will be effected by heat, warmth, cuddling of mother and all the rest. And it takes a long time of course, before sex starts to develop. But, in any event, it is, you might say, in the cards. And air helps it across that Fa bridge. In doing this, air itself has its own octave at Do Re Mi which is comparable to the other two, Sol La Si. And that part of the air octave has to do with ones intellect and with feeling. The Do Re Mi of the air octave starts out with that. And they will gradually, out of this air, in their own octave, a certain quality of material which, altho still human, has a different kind of density, already is related to the solid food which is given to the ordinary body. So, that exists. AND the third, the impressions which we get gradually by having our mind function in the form of sex organs spread all

over the body, simply establish an equilibrium in any human being of affirming his intellect at Si Do physically. Do Re Mi Fa Sol La Si Do, Do Re Mi of air, Fa, which is vague in Kesdjan Body but Do is struck all the time as soon as I open my eyes, as soon as I touch anything, as soon as I smell. Any time I use any one of my sense organs, I receive impressions. When I receive impressions also in my thought center, also in my feeling center, altho such impregssions simply mean that they keep the thing going. That is, a certain form of food whcih has no other function than maintenance. It has no further function of growth. The possibility of growing only comes when together with the Sol La Si of air, I start to develop Do Re Mi of the impressions. And simply we say that when they are made conscious, then they start in these three ways as I have explained in the food diagram. And it then, at Si, starts the process of liberation.

Lou: At this point, at Si Do in the process of liberation, is it possible for one to experience the decelopment of Kesdjan Body as a conscious impression?

Mr. Hyland: It is difficult to say. You will be able to experience more and more freedom in the Si Do. That is, that you become less and less interested even to the extent of less and less maintaining your body.; not interested at all in what it wants, but simply giving in to whatever is need by something else in you which is ..?.. This question of Si Do, of loosening oneself gradually from the requirements, habits, and so forth, of the physical body, simply means that I become more and more free to live without a body. And, you might say, in the kind of a process, it is like preparing oneself for death. One in not any longer interested in what we usually have called the requirements of the body. But now, because of deeper insight or the realization of

of ones own being, that it is possible to continue to live without giving in to the little individual wishes and likes of the body. This can only be done from a stand point pf an air octave starting to develop into a higher region of real wish and real intellectual understanding. The Sol La Si of Kesdjan Bodt has to do with that kind of understanding inwhoih we are free, where we can think and where we also on feel. It is not completed. That is, as a body, as a whole, it still is a body with limitations. And it still has for myself whatever form of life is in it, which is gradually transferred from the physical body to the Kesdjan Body. It still has its own limitationsxx to it s own life and will die in its own time. It still, has a Si Do of the ~~Spiritual Soul~~ Spiritual Body, is not free. The Si Do could only become free if the Intellectual Body, the Soul Body, starts to over bridge Fa, its own octave at Fa. The Do Re Mi is obs ervarion, participation , experimentation. This Fa hasto do with an emotional quality, helping Si Do of the Emotional Body to become free. Therefore, what I have to introduce at Fa of Intellectual Body has to do with Conscious Labor and Intentional Suffering. So, you see, that is how the problem is related to each other and even then, no driect provision is made for the Sol La Si of Intellectual Body. At the same time, that is Man Numebr Seeven. And Man Number Seeven, when it is completed, could then become Fourth Body with the other three if they are still alive, so that the Soul and Kesdjan and Physical Body could combine into one. That would be Fourth Body. That would be I. But that also would be God. Your question about becoming aware of Kesdjan: Yes, one can very well become aware of Kesdjan. Many times when you have a certain -?- and you take a deep breathe, your Body Kesdjan is starting to function quite independantly from your ordinary living body. Someitmes one says like walking on air. It is

Body Kesdjan that is walking on air, not your physical body. It is that kind of lightness in one that simply takes all the gravity out of your physical bdoy and simply, well, "Nobody can do anything to me. I can move mountains." Things like that. It is that deeper insight as I said beofre, deeper insight intellectually and emotionally; as it were, to see thru people, to be able to fell without having to express it; to be able and only to say at times when one wishes to say something without having an urge, that is, a wish to say it. This kind of abbection belongs to Sol La Si of Kesdjan Body. As I say, it is parallel to Do Re Mi of Intellectual Body. It reallycannot be separated because the one effects the other and when one goes the other will go. But, at the same time, Sol La Si of Kesdjan Body is ManNumber Five. It means that in an emotional sense, that Man becomes xxx permananet. That is, he x will never revert any more to something that is tempxxary. He xxx knows once and for all. He feels, once and for all, emotions. And, at the same time, his emotions do not plague him. They do not fool him. I say, "He knows with emotion." That is, he has, because of his emotion, a certain insight , and to that, also belongs a fervent desire to wish to grow or to that belongs this question of aspiration, of religiousness, of understanding of life with a real wish. Also, with that, as a real wish, also the wish to sacrifice. All of that belongs to Man Number Five. The others, Six and Seven, belong to the insight of how the Universe is run and that is how one could help His Endlessness, if one really understands what to do under certain conditions, how to behave, how to be with others, how to tell at the proper time the ri ght -?- and how by ones life to show that one Is. That is Man Numebr Six and Seven. And all of this is possible on Earth. And because of this, in the proper proportion regarding each other, there is a

certain possibility for the fulfillment of its own body ay the Gi Do, that they then, because of that condition, are effected to unite with each other. And agin, this uniting is 3 - 1 - 2; becoming one, it is 4. So, maybe it is a good subject also to think about and to see how unfree we are. And then, how to fight it.

Next week, I would like to talk about what to do when we wish to work and we cannot work., when things are constantly in the way. And what to do then to become pratical regarding that. Maybe you can think about that. What is it in your own experience that you have tried and it was sucessful and at other times you have tried it and it never worked out? And what it is that one should have. To say it in a general way, 'feu sacre', but, that is not the answer because I amny have a wish and still it is not kindled. How can I kindle it? And what can I beally do to bring about some kind of state which I fervehtly desire for which -?- emotionally, to sacrifice things and still, I do not know how to go about it. Will it be possible by means of prayer to find it? Will it be possible to be quiet and sit and relax? -?- some kind of insight I will have. What can we do? Because it is a problem we all have to face. And we cannot avoid it, because we have to continue. So, I hope you work next week. Do not forget. Pray to God that you do not forget. Goodnight everybody.